M1633-1

Sat. July 26,1969

Barn Lunch

[redacted]

Must Remain in Transcription Room

TAPE ~~SIDE~~ ONE

MR. NYLAND: Yeah, talking about numbers or coincidences, I'm ~~a~~ not a believer in them but I am a collector. And today is an interesting day, at least it is for me, and I would almost say my immediate surrounding. There's Harriet and her birthday. Also this morning Greatter, the cat, was sighted perhaps somewhere on the road, and it is also the birthday of my brother, Who I loved more probably than anyone else in the world. So ~~dax~~for me specially it is a kind of a day that makes one think and realize not only what is the value of life, as a ~~hope~~ whole, but what is it for oneself? And coincidences take place and we don't know very much about how to relate them. And if one can collect them maybe after some time there is a possibility of drawing some conclusions. And even they are very often subject to personal ~~inturpatation~~ interpretation and really don't know very much about anything. And that naturally is quite the truth about ourselves, because if you study yourself, and even if you ca n study it from the standpoint of objectivity and you discover many things you never suspected. It is in the beginning very much like an analysis of collecting data without being able to attach any particular value to them. And you put them every once in awhile in your meditation hour in front of you and look at it and look at yourself in history. What your past was and what brought you to this point and you wish you could really extrapolate, that is indicate, what is the direction you might say the angle of growth and to project in some way or other with making allowances for all forces that might detract from the right straight line. Something of a

curve which you might wish to describe in the future. Work is really trying to find the means by which one can predict what will happen. Because in the first place you have an instrument to work with and that what is needed for Work is to find out exactly what it is and what the value is. So that you don't have any particular ~~interpretation~~ interpretation or something that you assume. Last night I talked about assumptions of oneself. Many times thinking with your mind that you are worth more than what you are, and ~~the~~ that really the fact which you can verify, ~~in~~ which your life is presented to you and for which you really have no scale to ~~mesure~~ measure. That it is necessary to find something that becomes a ~~mesure~~ measure for you. And that is really your ~~conscious~~ awareness and function of it. So here we sit again today and there is a new series of events, for Harriet, again, a day for her and when she is here with us a day for ~~is~~ us and again a necessity and definitely a desirability to see what is what with her. And what is your relation towards her and what do you know about her. And what do you really wish on her birthday for her future. Sometimes its easier to extrapolate for someone else because you can be a little bit more objective. But your judgement also remains subjective and the interpretation of what you think someone else is may not be right at all because you don't know for yourself if your observation is correct. And that what you see and then compare in yourself and try to associate it with ideas and concepts you do have they may be ~~cutie~~ quite wrong. How can one get actually closer to a person to find out what the truth is. And then immediately the question is to what extent is it necessary? Because what good will it do you or her to find out what she is? Because even if you do find out, can you help her? What can you do to prepare certain conditions in which she could grow assuming that she wants to grow and also in the direction you indicate. And this is always the stumbling block. Because you may care for a person and you may

wish they would grow up in a certain direction, and you try to define it. You paint a picture of it and you show it to them and you say, 'dont you think that's nice ,look how the lines are, and how beautiful the world would be if you could live in thatkind of a picture'. And the other may say 'I dont want anything of it because its not me, and you don't really know me.''And what is it that gives you the idea that you can even prepare something for me?' The difficulty on a birthday is that many people wish you well and the difficulty is then how much do they know and honestly does one wish to be wished well by someone you don't care about. If for one moment you could take yourself in hand, you could actually eliminate all your superficiality, all the Bon-Ton, Fru-Fru as Grudjieff calls it. So that for one moment you could be with yourself truthfully as much truthful as you can be. In that kind of a state if you then could have one thought about Harriet. What do you wish for her ,what is the picture, what it will be when you are essential and when you will see her essentially as a human being striving, striving with Work to find out what is her life and the wish for you, that is the wish of you for her, towards her. If you will drink to that. What is it essentially that you wish to do for someone you care for. (EVERYONE DRINKS)

And that includes of course little children ,their part of that family , they belong to her and they know they belong and their here at the Barn and what is the impression that they will take home. Children are very sensitive and they will have their opinion even if they don't say it. And they will go home with an impression of this Barn and the people. Of course it is not limited to children. (?) is going back to Dallas,what will he tell them. What has he seen? What has he taken in? To what extent even have we allowed him to see us? To what extent has it had any meaning? What will be carried through in Dallas as a result of his visit?

What is constantly the effect of different people who Work in different places now who are interested? Sending a little note or letter that they would like to know a little ~~x~~ bit more about Gurdjieff,. Gradually as you must realize it becomes known and then one is a little bit sought after. And what kind of a food ~~will~~ does ~~x~~ will one send? How will one find the proper attitude towards them? I said this-morning to someone as far as eating here is concerned, ~~when~~ When I speak or I try to define certain things which I believe have meaning I would like ~~x~~ those who have ~~been~~ associated in Work to be much ~~xxxx~~ nearer to me than they have been in the past. And it is the wrong assumption on the part of some of you who have come recently, just to come and sit down, and plop yourself down right near here. It is not your place. I said last night about assumptions , not knowing what is your value and that your mind in all kind of thoughtlessnesses will allow you to do things where you know your ~~conscious~~ conscience should talk differently. We're trying with these ~~x~~ kinds of meetings ~~wether~~ either here or in New York to put together as much as possible focusing on Work in relation to life. We want to condense as much as possible all kind of relationships that is the understanding of them, of that what is Work with ordinary life as we ~~x~~ have to live it. We have to condense as much as we can these kinds of facts that relate to Work so that there is something that becomes substantial with tapes or with index or whatever it is that as memory will stay with you because it is very necessary that something becomes quite ~~definately~~ definitely permanent. Like this Barn I hope is permanent , if it can be kept alive, if people can actually feel that they belong and that something of their life should go in this in order to maintain it. And I may have false ideas about that sometimes perhaps hopes which are not justified. But that is in the future because I do not know it. All I can say ' I wish to Work and I want to concentrate as much as possible

within a short span of a few years certain things that I believe ~~that~~ are ~~xx~~ fundamental to life! And that when one hears it or eats it and takes it in that something can take place in one which then could become permanent for oneself so that you will not always need me. But that life can continue within you and in accordance with certain definate rules of objectivity. So that in that your~~x~~ life will be free from that what is your body and that you also in that sense could prepare for your own death.' Because you have to consider that. You will not live forever. You have to spend your time now as usefully as you possibly can. The older you get the more you will realize how necessary it is to count, to count minutes. There before you counted ~~just~~ hours and before that you counted just years. Who knows how often you have counted centuries. Before you came on this earth when you have to learn to count in a little different way. And the older you get the more you will count with a different kind of a measure . As if there is so much to do still, and you feel that it is necessary that it has to be done and one is compelled then. I do not know if you understand all these kind of things and; may-be later on much later you will realize what motivates a person when he remains in honesty and seriousness interested in the development of himself, and to try to build something that even might look like a Soul but hoping that it will be acceptable to God. ~~And~~ when the emphasis ~~is of~~ of oneself is exactly on that. And kind of little things disappear, even birthdays ~~desappear~~ disappear, even visits disappear, all the things are looked at sub specie aeternitatis and it is that form of eternity that has to enter into your life. So that ~~xx~~ when that becomes solid when that will actually take place in you and that you can relay on it and with that you can go through~~x~~ life, you dont need anymore birthdays. ~~Ultamitely~~ Ultimately you won't need anybody. The aim ~~x~~ of a friendship, is to live in such ~~x~~ a way that each other can help until each person can be by themselves. The aim of life is the climbing of a mountain and in the beginning a group and gradually different people separating out but climbing the mountain and continuing regard-

less of how cold it is, until the ~~sumit~~ summit, may be reached and at the summit you will find wings so that you don't have to decend anymore. So that from that point on you can say farwell to the world. This is the aim of one's life as one must live it. Either you live it with your intention or something will force you to make your life that way and you will be at the end faced with exactly the same conditions and then maybe you will realize that it was necessary already long ago to make attempts to become conscious and to accept the world for whatever it is and to take whatever is given and to try to develop that as well as you can in the desire to become conscious and conscientious. That you then will valuate what ever you experience. This is the reason why of course why we sit here, why we talk a little bit, why we ~~cone~~ come together, why we associate. To remind each other to really make something ~~wothwhile~~ worthwhile. So that when you get up from this table, so that you take that with you as if something is precious and you see it as an immage . That is you can, at certain times, become aware of that what is not visable. And when that could be with you surrounding you, you can pray to the Lord that it will stay with you, so that when you need it , it will be there. That it can be called ~~in~~ on, that it will enter into you. That it will fuse with you that it actually will transform you. Trans-figuration, it means the change of a form. I hope you have a good afternoon. And a good trip to you.

Mr.Nyland: So Bill, how much tape was left this-morning?

Bill: About that much.

Mr. Nyland: That's enough, OK.

M1633-1

Sat. July26,1969

Barn Lunch

Transcribed part 1 : Peggy Watkins

Transcribed part 2 : Jimmie Gray - Toni Schoster

Typed: Peggy Watkins Ann Brown

Proofed 1: Wm N. Brown Jr.

Proofed 2: Ann Brown

Proofed 3: Peggy Watkins

capitalize NELAND throughout

SIDE ONE

M1633-2
Saturday, July 26,1969
Barn afternoon coffee

MR. NYLAND: So, as usual, questions? Who has any? Yah. Who's hand was up? All right. Good. Eunice.

Eunice Steiger

~~Girl~~: People that I work with are a lot of trouble to me.

Mr. Nyland: Are you a lot of trouble for them?

Eunice ~~Girl~~: Probably.

Mr. Nyland: Then it's mutual. What is the trouble? With you or with them?

Eunice ~~Girl~~: You mean, why am I troublesome to them?

Mr. Nyland: No why are you troublesome to them or they troublesome to you? Because you don't like each other?

Eunice ~~Girl~~: I can't keep myself disentangled from whatever their life is.

Mr. Nyland: Do they rub you the wrong way?

Eunice ~~Girl~~: Huh?

Mr. Nyland: Do they rub you the wrong way?

Eunice ~~Girl~~: May-be they rub me the right way cause it's all the same, isn't it?

Mr. Nyland: Well, it may be the right way but you don't like it. You know, even when you don't like it, it doesn't make it right. The question if you want to make it right, is then can you use it when you are rubbed the wrong way.

Eunice ~~Girl~~: Not when it's real subtle. But when it's obvious sometimes I can.

Mr. Nyland: All right. We're talking about ordinary life when people like each other and some don't. Sometimes you like a person and at other times you don't. All of that happens. Of course there are different types of people and it does not mean that everybody has to love each other. So you find yourself with a few people that you don't like and, as I say rub you the wrong way. Now what? What is the question?

Eunice ~~Girl~~: When I start my day with a person. I have to work with a person, that person, maybe that person's in a certain state, maybe they're in a negative state. I might be in a good state but after ten minutes with that person, forget it.

Mr. Nyland: Too bad. Your positive state was not strong enough. Can you ask the person to be a little less negative? Yah. After all, you're trying to fabricate a little positivity. In the meantime someone comes and says, "Give me some of it." You know you make a sandwich with cheese, and you would like the cheese on it, someone comes and eats the cheese up and you don't have the sandwich. It's ordinary life, Eunice. If you want to know what to do about it, you have several ways you find out how you might be able to solve the problem. One is, not to associate with those who are negative. And if that is impossible.. Huh?

Eunice ~~Girl~~: How can I avoid it?

Nr. Nyland: I think if I don't like a person , I get out of my way or I ask them to leave. If I want them to stay or if conditions force me that I have to be with that kind of a person then I want to utilize it for a different purpose. Because I don't want to get angry, I don't want to be negative, I would even like them to be positive so maybe I want to help them or I do it for a purpose for myself that I can extract something out of that kind of a condition for myself. Now if that's the problem it could become a problem of Work. Now if that is your question, how negative are they? to what extent do they really affect you in a negative way? Why do they

(And)

take away what you are early in the morning and after ten minutes it's gone? How much was there with you to start with?
Girl: Just a little. Some times ? I'd be O.K.
Mr. Nyland: Yeah. Can you ask them to be quiet?
Girl: I haven't got that kind of nerve.
Mr. Nyland: Oh wait a minute. If it is a purpose that you are really interested in, that is, if you want to use it, as we would say, for the purpose of trying to become aware or to Work on yourself, and if that purpose is really important, then certainly you would have the nerve of asking someone not to be negative if he can help it. And you can tell him, "If you are negative, I'll go out of the room." Or you have to come to the conclusion that that is not the right time for you to Work. I think you all the time will have to accept yourself in whichever way you are and everytime you have to see if the way you are is helpful for you for the purpose of Work. And there are unquestionably many moments that there is absolutely impossibility of doing any Work whatsoever, and then you simply have to say," This is unconscious existence' and I just keep on sleeping until I have a chance, maybe, to either have more energy or more wish or the conditions have changed or the other person has changed. But why worry about it?
Girl: Because I'd like to be stronger.
Mr. Nyland: Why do you worry about it? Because it happens all of the time. If it isn't one person, it is another. If it isn't you at one moment, it may be at another time. This is ordinary life, unconsciously. Try to see the best, to make the best of it whatever the conditions are. If it's a question of Work, why try to Work then? Work some other time, when there is more chance that you actually can do something about it, and for the time being accept yourself as becoming gradually more and more negative. Would you really consider the Work question, Eunice? All you are describing is a situation for yourself which you don't like and you ask what to do about it. You want to use it for Work? When you are in front of such a person and they affect you, can you find out where they affect you, whatever they say, or their presence?
Girl: NO..
Mr. Nyland:
Girl: Yes my sympathies are aroused.
Mr. Nyland: For what? Is the other person in trouble?
Girl: Always
Mr. Nyland: Yeah? And you are always around? You want to help them?
Girl: Yeah.
Mr. Nyland: But maybe, you can't.
Girl: I know, but it's useless.
Mr. Nyland: Yeah.
Girl: I'm always sympathetic. I'm always caught.
Mr. Nyland: Yes. Why do you get caught? Is it true for many people you get too sympathetic to many of them? If you want to give certain things away from yourself do you have enough to give? Then don't give it. Whenever you feel that tendency that you are again on that road of being sympathetic, don't do it. Can you tell that to yourself?
Girl: I usually, I wouldn't be able to catch it when it starts but I could see it afterwards.
Mr. Nyland: Well, when it's afterward you can make up your mind that it shouldn't happen again. And then don't go into situations where you are sure that you will lose yourself in sympathy. Avoid it.
Girl: But when I'm there with a person who tells me their troubles...

Mr. Nyland: Then it is impossible to do anything and simply accept the situation for whatever it is, and you make a statement to yourself that you can not as yet help them.

Eunice ~~Girl~~: Either one or the other.

Mr. Nyland: Whatever it is in ordinary life, but as I say if you want use it for the purpose of Work, it's a different matter. I think that you ought to pray that you grow up Eunice, that you can face such situations without losing yourself. I think it's a matter of really getting more experience, and not to be bothered at the present time when you as yet cannot do what you think you ought to be able to do. If you could accept yourself as you are, it would be very much more helpful. If you start to accuse yourself that you are too sympathetic, that kind of criticism would prevent you from doing any kind of Work. All right? Can we leave it there? I'm afraid we have to. We have to see how it is tomorrow, or the day after. How much you can hold on to something of yourself, and if you really wish to hold on to it, you make up your mind about life that I think you will make much more efforts, even if it may not be impartial, at least, it will give you some strength. O.K.? Yeah.

Jody ~~Girl~~: Sometimes when I react, I know what to do about it and I know that I'm wasting energy by expressing my feelings.

Mr. Nyland: Why?

Girl: And I can't, I can't use it right away.

Mr. Nyland: Why? Why do you think it's a waste?

Girl: Because it just goes out, in expression and it could be used for Work.

Mr. Nyland: Could it?

Girl: You mean it couldn't?

Mr. Nyland: Apparently you don't. I think there is a great deal of energy that is available, if you possibly can handle it, that it could be used for Work, but in this particular case there is nothing that you can say I wish I could use it because it goes the other way. You can say it's too bad but you cannot change it.

Girl: What is it that catches hold of me.

Mr. Nyland: You call it yourself--reaction. Whenever reaction takes place it means that whatever strikes you as an impression is simply sent back from the surface where it struck. It does not penetrate. It is like a mirror. When the light falls on the mirror it is reflected, but when light falls on water, part of it goes through water and part of it is reflected. The state in which a man ought to be when he is under the influence of impressions is that certain impressions can be allowed to go a little deeper than the surface and other impressions could reflect immediately because they have no use. When I'm affected by ordinary life I receive constantly impressions to which I react unconsciously, automatically. If I try to wake up I can see certain impressions coming in on me and I have to have a certain judgement of the kind of impression that I would like to allow to enter or that what I would like to reflect. It presupposes that I have something that is really observing that kind of a process. So that when I then, as an instrument, receive impressions, that there is something then that can tell "This you can let go, and this has to be reflected." Then I'm on the road of seeing what kind of energy can go inside and whatever energy has to stay outside. Then there is the possibility of the utilization of such energy for a different kind of a purpose. But if I'm completley uncounscious, it simply means that everything

is reflected without my knowledge even and automatically simply is returned almost you might say, to the center. If I say I would like to use it, it means I have to have something in me that can use it. When I'm unconscious I cannot use it. Unconsciously I am subject to any kind of an impression that comes to me and I will react to it. When I'm partly conscious some of the impressions that I receive I can react to and some can stay with me, be converted, and then perhaps I can use them for a different purpose or I can answer, or that is react, but become active in a certain way that I have directed. The solution to the problem is whenever anything affects me as an impression that something in me must break the habit of reacting. So if there is something that then at the moment says" Don't react immediately, but give it a little time so that you have time to consider it". Then maybe there is something that breaks that habit and it changes from the being affected by something into something that affects me and I now, at my own volition, will send it back or not. It is then a question of time before you will react that something in you is wishing to receive it first and that you don't act automatically in sending it back as a reaction. That would be the solution. In order to do it and to make sure that there is a chance of holding onto it without sending it back as it almost automatically, I try to reduce my reaction velocity to practically nothing. I force myself not immediately to react by means of words or some kind of a gesture. I simply let it come in on me and I redupe, I call it , velocity, that is the time element which I allow between being affected and giving a response,I can control. I am in a conversation and someone says something and now I allow that what is being said to be listened to first to be put in my mind, to be considered in my mind, to weigh it, as it were, ~~and thereafter some time~~ I can say, Yes, you are right," or "Yes, but I hate you,"; "Yes, you are abnoxious to

me and I don't want you around." You can say, "No, it is no good. I don't want that kind of an impression." I can say that to a person. I can say it to a book. I can say it to a group as a whole. I can say it to anything that is outside of me by which I'm affected. I can say it whenever something happens outside that I'm an, in the audience as it were, or that I'm an onlooker or I can turn away from it. But when I'm inclined by instinct to follow a fire engine because I want to see what the fire looks like, then I'm caught and during that period, of course, I'm completely unconscious. It all depends how you want to consider yourself. And when you really become earnest about the utilization of such energies, you first have to control something in you with which such energy is received. Otherwise there is no chance. You understand what I mean? Don't be reactive all the time. At times you can tell yourself, "Don't act automatically! Don't do it because you always have done it. Don't allow habits simply to exist because it happens to be a habit. Something in you can be, at such a time, a little stronger because there is a wish that you are strong. When a wish is there you can even put a padlock on your mouth without saying what others will come out before you know it.

~~Girl~~ Cindy Well

Mr. Nyland: Then it's too late.

Girl: I mean when there's something in me that can control it.

Mr. Nyland: Yeah Then you can.....

Girl: It's not, it's not hard.

Mr. Nyland: What is not hard?

Girl: I mean, when there's something in me that I wish for....

Mr.Nyland: That's right! When something is there...

Girl: And I want to, you know, I think I don't want to get angry or

just get upset, I want to use that, I want to put it inside.

Mr. Nyland: That's right.

Andy ~~Girl~~: And so I can, but it has to be them first.

Mr. Nyland: It has to be that you allow it and that you wish it to enter. That is the first first step and that is the requirement of openers. But it is very little compared to what really has to be done. Because what will you do with that energy that comes in? If you allow it for yourself to get angry or you cannot help it, it will be lost. If you want to use it you have to see what you can do to convert it for the purpose of being awake. And that might be the aim. But I'm afraid that the identification of you being affected from the outside by some kind of impression that you immediately when it reaches you, you are identified with it. See, when that is the case, and I am in an unconscious state constantly affected by the outside world, and I know this for sure that even with the best of intentions I cannot avoid it, I'm driven to invent the possibility by which that what is then in existence is not affected. And that means simply that I have to create something that is objective which is not reacting. And when that starts to develop then it can affect me and I can then change afterward. The way I am unconsciously I am absolutely incapable of separating myself from any kind of impartiality. I become immediately identified with anything that affects me because it affects my skin, my outside, it penetrates a little bit, sometimes a little deeper, it gets completely mixed up with my subjectivity in whatever form it happens to be; intellectually, emotionally, or physically. And I'm lost because the energies simply is used up for that purpose. In an unconscious state I keep on reacting and there is nothing in my subjectivity that will even prevent it. I can say, "Don't talk." The energy

reaches me. It is there and I am not awake. It creates a different kind of a problem for me--what to do with the energy and although I can force myself to keep my mouth shut, I might become very nervous.

~~Girl:~~ Cindy: It comes out someway.

Mr. Nyland: Sure. It has to. Where will it be digested? Automatically it will come out in the words or swearing when you stop it, it's still in you. And you will walk up and down and don't know what to do and hit your head against the wall or whatever it may be if it actually affects you, but then of course the energy is lost also.

Girl: But sometimes there's something else inside.

Mr. Nyland: Yes. When there is something else inside it may be the beginning of that kind of a possibility I talk about. But I say it's only a very small part of what ought to be done, because your impartiality is almost impossible even in that kind of a situation. Even if you wish for impartiality, you won't be. It's absolutely necessary to create something that is not used, to start with. That is, like an idea in imagination existing the AS IF, which of course belongs to you but has no reality because it is not your subjectivity. And it only afterwards can start to function with the attributes of objectivity. And then it would be apparent. All right? yes?

Girl: It sounds so impossible.

Mr. Nyland: Cindy! We've talked enough about Work and surely every time about the possibility of doing it. So even if at times it sounds impossible, at other times it is still possible also for you. Don't lose that kind of a hope. But maybe now it is impossible. Five minutes later, it may be better.

Girl: I just wondered if I was on the right track.

Mr. Nyland: What makes you think you are not?

Girl: I don't know.

Mr. Nyland: Why would you doubt it?

Cindy ~~Girl~~: Well, my:::When I am working myself and I listen to what you say and I trying the things that you talk about and what I read about and what I think about, it sounds possible and I think I'm doing it but then when I expose myself to you or anyone else it sounds impossible and I feel so small and like I'm not doing it all.

MR. NYLAND: Do it then only by yourself, when you feel that it is possible and at other times when you are in contact with other people, don't Work or don't even think about it or tell yourself, "This is not the time," But you will remember that there was a time when you were by yourself when it did work or had some affect and said,"Wait until I have that chance again"then I will reinforce my confidence in Work. All right? O.K. Now it's a little better. Good. Yeah..... I don't hear it.

~~Cindy~~ Linda Newman: ~~Girl:~~ Before I was saying that I thought that my Work was very limited and that I ought to be Working in more circumstances but I think now that I know that Work is a result of me. But it's that I'm a little bit confused because now the days that it are all the same. They're good and they're bad and they're happy and they're sad and they're, all they're all the same, because I'm asleep but I don't have, in the middle of it all, anything to evaluate ~~and in the~~ ANY state I find myself in or any Work and it seems like my life and my Work, everything, I have a feeling I don't know about anything else if I use... I don't know about my mind and I know various things that you say, but I can't make them out.

MR. NYLAND: Can we wait a little bit until things start to get a little different and they are not always the same. Because for ordinary life I am quite certian that there are differences in experiences and sometimes you like them, sometimes you don't, sometimes they are valuable, other times they are not valuable and if you cannot discriminate in ordinary life, you are very much asleep or you have lost all interest in that and I think that's an abnormal state. And I don't think it is true. I think that the person in ordinary life, even if his life is reduced to

a very low level, still has a chance to distinguish what he would like or not. I'm quite convinced that when you consider yourself doing certain things, you do it for a certain purpose. And particularly when that involves other people and that you have an interest, sometimes, to look well, or to make-up, or to put on a beautiful dress, or to make sure that your hair is tidy and even if someone else is not around that you do it for your own sake. There are hundreds of opportunites in ordinary life even if living is not very interesting which are definitely favored by you and other times when you don't care. That's why I say wait a little bit until you find out certain things that you like to do, or that you like to be exposed to. When that kind of a discrimination starts there then you have a little bit of valuation and whatever it may be, based on whatever you have read or thought or what other people haved told you, at least there's a possibility of weighing certain things which are good in the ordinary sense or bad in the ordinary sense. I think that kind of a discrimination starts with your ordinary mind and is helped very much by a certain taste which may go over into your feeling. But all of that naturally has nothing to do with Work on one's self. Only it has to do with the development of a personality in which the personality is functioning. When it is not functioning sufficiently, you can't do anything with it. If there is no interest in life, not even in wanting to go to sleep or wanting to eat or I have no desire to even get up in the morning or no wish to do the dishes when you know you have to do it, or post pone writing letters to your parents although they are crying for it. When there is nothing of that kind, what will one do? It is nothing else but a little bit of a lump of flesh that happens to breathe. Get first out of the state in which you are everything becomes so equal, and doubt very much that it is really true because I don't believe it is. I think there are certain things you like and other things you don't.

Try to pursue what you like to whatever extent you have energy for and maybe one thing will lead to another. You get out of a certain morass and start to lift up your head and maybe even you want to climb out of the junk in which you happen to live and simply say," Well, life, after all, is wothwhile for some reason or other." When that is there then you can start thinking about Work and a little further developments. Put your own house in order first. We live on earth for a very definite purpose, not to leave it too soon. We've got a task to do, as it is now, simply because we happen to be here. And if we don't like it then we have to get out of it as soon as you can but you are not entitled to get out of it because the fact that you are alive on earth means that the responsibility is still resting on you until you have fulfilled it. And that I think is where the discrimination comes in because then I start to compare experiences I have in that kind of a light. What good is it for me to do this or that. And if I keep on having interest in certain things I like I will find out that in that direction there is a possibility of self respect. And self respect will produce, in time, responsibility because you cannot respect yourself and remain irresponsible. And that is the saving grace because after that I become interested in something else besides just ordinary life as it is. Then I become aware of certain things within me which apparently are not attended to and I will start to think about it. You understand what I mean? It's a very simple question. If there is nothing, there is nothing. You can't squeeze blood out of a turnip.

Linda Newman: ~~Girl~~: But I am. I am interested in something other than ordinary life.

Mr. Nyland: O.K., but settle ordinary life first because when you are interested in the things of a higher nature and spiritual life you forget your ordinary business.

Linda: ~~Girl~~: I think it's pretty much one of the other problems.

Mr. Nyland: No, it isn't! There is only one. That is settle first what is right at your hand. After that you can become interested in anything under the sun, if you like. First your own house, to take care of things, and you can increase the responsibility as much as you wish in order to develope. And then at the same time you can have some kind of a development for inner life. And then I would almost say that you were entitled to spend some energy in that direction. A lazy bum never will become conscious. I'm not comparing you with that. But I'm only saying that there is something that ~~is important~~ that ~~you have~~ to settle first. It doesn't matter what it is. It's the relationship to yourself in the end. The relationship towards other people, the relationship towards responsibilities you already have, exactly the same as you have responsibility for the maintenance of the body and take a bath. It belongs to that. Don't talk about God, unless you can talk about the devil first. Settle with him because otherwise if you want to talk about God, the devil will constantly plague you. And if then there is room for wishing to Work on one's self, there has to be a self first. Well, I don't want to be-labor the point. You understand what I mean.

~~Girl~~ Linda: Well, I like to_____because I didn't think that I was doing it.

Mr. Nyland: Yeah, but you say it. You say that there is very little interest.

Girl: It's not. It's that I have no faculty for evaluating. It's something.....

Mr. Nyland: It's nonsense. You have enough. I told you when you dress you know that you choose your dress in order to wear it that day. It's nonsense that you don't care! Of course you care!

Girl: I am afraid to care.....because...

Mr. Nyland: What are you afraid about? Look into yourself first to find out what you are and how you behave and how every once in awhile you want to make an impression on someone. Of course, you care! It may be small

Substitute to run away from something that is important that you have to settle first.

and the range of your world may not be very large and maybe you would like a little more of that. It's O.K. One can find out what you like to do, but there is still life in you.

Girl: I don't want to come out of myself.

Mr. Nyland: Stay within youself. No body will make you come out unless you ~~less~~ wish. If someone prode you and you cannot stand it, you will go away. You will always protect yourself. You will protect you life. That is why, you might say, you have stayed away from it. And don't force yourself of force to see one to face certain things that you cannot stand. But first, within yourself, get in a certain equilibrium. All right? And then we talk about Work and maybe the miracle happens, if you don't, that tomorrow we can talk about Work. First things first. Work is no substitue for ordinary unconsciousness. Yeah.

~~Dinah Newman:~~ Clai Morgan: Mr. Nyland, when you say that you have to settle your ordinary life first that you have to have to respect yourself, learn to respect respcet yourself, is the key to that finding things that you like to do?

Mr. Nyland: Not necessarily. If you do what you feel you have responsibility for.

Girl: That you feel you have responsibiltiy for?

Mr. Nyland: Yah. You have to find out first to what extent you are a person all by yourself and to what extent you have relationships with other people. And it doesn't mean marriage. It means friendship. It means realtionships that existed on the basis of having been which are not yet completely finished or something that you have set up again as a new relation with anyone you come in contact. ~~with~~. The responsibility is always for that what belongs to you and has become part of you and of which you wish to become part. So if you want to make lists of certain responsibilities and give them numbers in accordance with their value for that, you can say that is number ten or that value someone or something else is only five. And you can do that in regarding your

time, how to distribute it, what you use it for, to select those things for which you feel more reponsibility than for something else. And it's quite possible that the nature of a person can be so that he feels more responsibility than he ~~can~~ actually can attend to. Then ~~if they~~ they should reduce their responsibility if they possibly can. But whichever way it is one lives in life with a very definite motivation for doing certain things and wishing to experience certain things. And ~~then~~ when there is enough like in one, then I want to see what kind of experience I can have, what it is I consider worthwhile, and what I don't want anymore. But when I follow a ~~certain~~ responsibility and I actually accomplish what is supposedly asked of me to do, that will give me self-respect. All right?... Yeah.

Vida Clift: Mr. Nyland, this afternoon in the kitchen I tried to do things as if in the presence of God, and I thought that it would be similar to, you know, as If having the little "I" present. I thought that I would see things about myself. But I didn't. There was no interest at all in what I was doing or how I was.

Mr. Nyland: But the little "I" won't do that and God won't do that either. The idea of the little "I" is simply that is there and you are there and that the little"I" knows about it. But there is no description in "I" about how you are.

Girl: But then when I awake...

Mr. Nyland: When you awake, "I" is awake, not you.

Girl: All right, then when "I" is awake "I" sees how I am.

Mr. Nyland: I don't know. That is still the question. If it is "I" becoming aware of you, "I" is not describing you, how you are. "I" is only telling you, in some way or other, that you exist.

Girl: But then where does it the collection of facts...

Mr. Nyland: Yeah that's right.

Girl: ---come in. Isn't that—

Mr. Nyland: The question is, when "I" starts to observe, and "I" is aware of me, I have then at that one moment the existence of myself and it is registered in "I" as a fact of my existence. I try to extend the moment to last a little longer and "I" then becomes aware of myself at the next moment and relating the first moment with the second if there has been a change in the form of behavior, "I" becomes aware of that what is moving. The moving is added to the fact of existing. So if one remains aware for a certain length of time and the "I" is awake and is then constantly observing me, "I" gets a picture of me behaving. It is not judging it. It only gets an additional knowledge of this un= conscious body behaving in a certain way. That description is purely intellectual. There is no judgement connected with it. And that is what the "I" is fed on in the beginning before it starts to grow up. It is the constant accumulation of such facts, which facts then are connected by a dynamic flow representing my personality as it is living. And because of this, "I" is growing up and receiving such facts, which facts are then, because "I" happens to be a mental process, are stored away in my memory. But that what really takes place is that the "I" when it is observing something dynamic, becomes interested in the movements for the sake of the movements and relates, gradually as "I" grows, into the motivation for such movements. And then if "I" continues to grow and keeps on observing, it starts to get puzzled because it does not understand the movements, why they take place, the way they take place. And then "I" is ready to go down to earth to investigate why it is behaving, this body, in the way it does. What Beelzebub was interested in was the question of slaughter and sacrifices or the question of using a gun

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something, something and someone dropped dead, Beelzebub had to go down to earth to find out what actually took place. But Beelzebub was full grown, as "I" when "I" is full grown so that then when "I" within myself has grown and then wants to find out and verify ~~it~~ on the spot what is taking place, "I" comes down to me, my earth, and participates in my activities and then receives from such activities the motivations and the purpose and then also will know the expenditure of energy.

SIDE TWO ~~Side 2~~

MR. NYLAND: It's very difficult question to assign to "I" certain attributes that we now assign to our ordinary minds, because that is really what we're doing. We say the "I" observes. All we know is our ordinary mind observes or our ordinary eyes observe and I assign now to "I", I call it, observation and I want to distinquish it from just an ordinary recording as in ordinary life, by saying it is impartial and by saying that it must happen simultaneously. But I really don't know anything about it and I simply say"I" is gathering facts about my existence. And if it stops there it would be at a moment, the registration of that what I am at the moment and in a moment I would not manifest and only exist. And that would not be life. When "I" continues to exist and remains observant, it starts to realize that that what is manifestation is caused by something else,and then "I" recongnizes life in the manifestation. You might say then that "I" is intrigued because then "I" discovers in me the same thing it knows to be itself. That is, "I" knowing its own exitence as "I", as a form of life, recognizes in me also life, also in a form. And this is the intriguing part...why "I" becomes interested in pursuing the possibility of setting my life, in this form, free. And because of that what takes place in "I" is the

the development of what I have always called benevolence.

Vida
~~Girl~~: Way up there, Mr Nyland.

Mr. Nyland: O.K., O.K., we'll wait till it comes down again.

Vida
~~Girl~~: Well, what I was talking about was the little "I" as if it exists.

Mr. Nyland: That's all right. That part "as if" is changed over into the reality of my ordinary material form as soon as "I" receives information or data about my existence.

Girl: That sort of descends into the ordinary mind and the ordinary mind_____

Mr. Nyland: No, it doesn't go to the ordinary mind. It is recorded in a part of the mind which is reserved for the development of "I". The "I" is taking place, that what is the activity of "I", as an organic faculty, as an objective faculty, is simply in a section of the brain whibh at the present time is not engaged and is never functioning in an unconscious state. I think it would be terribly difficult for a man to change from unconscious to conscious if there were not that kind of a primitive field ~~where~~ the "I" could start to operate. It's like moving in a house when there is not furniture. You can occupy it. But when it's filled with furniture, you have to throw it out first before you can move in. And it is one of the reasons why I believe that a man is entitled to consciousness, because of that fact that there is a certain virgin field which could be developed and that gives a man the realization that something is possible for him in his development. So that the logicality of the creation of "I" is completely in line with the equipment of man which has to be used for the purpose of the growing or evolution of "I". All right?

Vida
~~Girl~~: Then what's the use of calling the presence of God down?

Mr. Nyland: One endows

Vida
~~Girl~~: Is it the same thing?

Mr. Nyland: It's the same thing but I have no idea what God is really like.

Vida
~~Girl~~: Well, no...

Mr. Nyland: And I simply say let God come down to the best of my knowledge, heping that that what I think he is, is actually what he is and I know very well that that what I think he is, is not at all the totality of what he is. So I simply assume then that something is present to me of a higher nature, same as "I", but when I say higher nature I must have in mind what is for me higher. And what is higher for me in my thoughts, I can define a different way but I will say it will be more free as far as life is concerned or less dense as far as a form is concerned or closer to God in considering the place where I come from as earth wishing to grow out @t that what is for me more central. I can say that that what I wish for myself is to live under conditions where I am not as much bound. And if it is true that there are ninety-six or forty-eight laws, more or less a la Ouspensky, that then of course I would prefer to live under twenty-four laws or perhaps twelve or six or three. Whatever it is that I consider, development, evolution, going up the scale, reaching the Sun Absolute, whatever it is, it is just an image that I have for myself towards which I want to strive. I say, I cannot at the present time go to that higher region, but I can ask something of God to come down. Do you see? All right?

Nicole Chabert:
~~Girl~~: Mr. Nyland:

Mr. Nyland: Yeah

Nicole
~~Girl~~: You talked a little bit about energy and I wish you could talk about how to use energy in ~~a task~~ attempts in Work towards_____ two times this week when I was trying to observe myself in the morning I found certain energy which I didn't know how to use and after a while it when away.

Mr. Nyland: I'm afraid that much of the energy that you even find to use goes down into the gutter. When there is energy it presupposes that

there is an instrument that can use it and also that there is an "I" sufficiently full grown who knows how to use it. I think there is still a tremendous ~~amout~~ amount of energy that is lost. You can say it's unfortunate but since energy is also a form of life expressed in a force there is no particular loss because that kind of energy will go in some place where it can become useful or it will join the totality of all energy ~~in~~ the same way that like will join the totality of all life. And then it doesn't matter anymore, it belongs to earth or to you or to someone else. ~~It is lost for you now It may be available for someone else~~ One doesn't know how the energy is distributed. It's quite possible that in its process of leaving you it is ~~changed in rates of~~ vibrations, it becomes more acceptable to other people. It's also possible that because of the rates of vibration changing, that is having a certain freedom away from you, that then it becomes less dense and will rise to a different kind of a surface. I would not worry about that. I would simply say," I have enough energy to spend, now, on Work." Because in ordinary life conditions whenever one is unconscious, one loses constantly energy. And it ~~is~~ a sign of growth that there is a tremendous amount so that a chance of certain forms of that kind of life as energy will be used and many circumstances are against using it, that there always will be enough to have energy be maintained in a certain direction. In the parable of the sower with the grain, only a very little percentage starts to grow up. The rest goes on the road and it falls here and it falls there and simply...but nothing is ever said of the value what is there that it is lost only, it is lost for the sower. And when man starts to sow and he has to be satisfied with that what is the grain that becomes fertile enough to start to grow up even that some in hundredfold, some in fifty, some in ten. So they are not even equal in that respect. I think one has to get used to the idea that if there is enough for me to live with, if there is enough that I can Work with on myslef, I have to be satisfied. If you

look at an apple tree with all the blossoms, you know, the blossoms won't all make apples. And if they did, they crowd each other out and they don't even grow up. I think you have to be very happy that you lose energy. It gives a much better chance for the energy that is left to have room. If I am interested in God, I only want one thought--God. If I have too many other thoughts, I'll never get to God at all. If I have energy, I want it for one purpose. I don't care if there is much or little or whatever is left for something else as long as ordinary requirements are fullfilled like maintenance of myself as a body, as long as the body is there and it has the possibility as "I" to become aware of this body. Then I know that in that purpose and in that progress, something of energy is going in the right direction. And that's all I can care about. All right? But these questions are right. But you have to think. The same questions.. what is it, really, that one is doing, because we are unconscious, and the mind is, and why should we even think about the possibility of objectivity and if it is there what are you going to do with it? And if life is not only this one one earth, what are the proofs of knowing that it might continue or whatever is the purpose of reincarnation or the difference of that and recurrence? What is there of life before, before you were born and or conceived? What is there that you might expect? What is life now? And it is all the time these kind of questions that you will have to come up against whenever you happen to think about Work, because Work has to have a background. It is not just say, "A, B,C." It has to be perspective of oneself in relation to that what is your own potentiality. And you have to know much more about yourself because you, yourself, are the instrument, and the intrument depends what kind of results you might reach. If the instrument is creaky or rusty or dirty, it won't function. And you may as well compare it to a car which has been out in the yard for a long time and won't run anymore even if it still has an engine. A person has to live much more in order to utilize what he has to keep it in trim. That's why Gurdjieff says,"Keep you body in lean health." So that it will

be availabe at the proper time for the purpose of functioning in a definite way not in an ordinary automatic way and closing yourself up for all kinds of new experiences. But that when there is a time for the experimentation that you will want to put yourself in different kinds of conditions because you want to extract from them the advantage of building up your "I" and giving it more food. And that after that the creation of conditions which are terrible to you, which will require suffereing and for which you have to have an intentional wish, all of that belongs to the question of what is you now, as this body and on what can you depend and what is there that will not wear out and what could become within yourself permanent and what can you discover in yourself that has the potentiality of permanency. That is why the questions are right when they have a relation to what is the place of Work in my life and what ever do I want to understand of my life in order to make conditions conducive for the possibility of growth. And if I wish to grow, I must ask why do I wish (to grow), because why can't I take what I have now as it is and simply be happy with it. It's the same question say, why can't I stay a child. Because it is lovely to be a child. And it is lovely to be unconcerned and unihhibited and free and not being written on as yet. But it is not a condition we know. Because the earth is not that kind of life in that kind of form. There is growth on earth. In that way it belongs to an involutionary process and like it or not, that's it! And when it is that I want to understand what to do with it and to understand that kind of a reason of myself being born, growing up, stopping growth, after a little while dying. Why all this nonsense? If it's a question of life existing, why shouldn't it exist without me? Why is it necessary to go through the rigmarole of having a personality? If the purpose is when life exists and then separates a little bit and then puts it in me and after a little while I want to set it free so that again it can unite with the totality of all life, it's a useless process! Why start dividing it in the first place? And these are the questions you must think about because against that as the background belongs your real desire to Work. Because Work

that as the background belongs your real desire to Work. Because Work must be identified with the process of evolution and you have to know why you want to Work if it is freedom that is involved. Even then you want to ask, "Why set it free?" Has life, or your magnetic center, ever told you that it was imprisoned or is it your mind that logically must assume that of course, magnetic center being there, is of course dissatisfied in being there and therefore it has to be set free. How do I know? I don't know the language of magnetic center. I barely know the language of my own little "I". And I know a hell of a lot about my manifestations and the way my form behaves and the way I happen to be on earth and whatever it is that I've put in my brain, what I call knowledge. But what good will it do because it dies and I know it dies. And what will stay? That is the process. Then in thinking in that kind of pondering, you will place Work quite differently. It is not just a little task that you want to do because there an "A,B,C,"a prescription of a process, a prescription for health that you would like to have filled or that you can buy from the pharmacist. It is something that's inherent in one, of the wish to understand, to find out the foundation of all things, that what is the thirst for finding out what is the reason why the hell's name do I have to live, particularly when I was not asked and as far as I know, I do not know if I actually did choose my parents. But of course one thinks about that so that the conclusions of such thoughts will give you the most reasonable basis for your life and that in that kind of a consideration you will try to include all the different things that you call experience and start to compare it in that what in the beginning you must consider right or wrong so that ultimately out of that you can reach the state in which that kind of permanency in which no further questions will be asked because there is no difference of opinion anymore. That in itself could be an aim. Starting from the pragmatic acceptance of oneself as one is to be in the freedom of never asking anymore questions and just being. So I"ll see

some of you tomorrow, I hope. Have a good evening. Some of you will have movements. I hope you can learn a lot. I hope you get up early in the morning with pleasure, that you really will welcome the sun. I hope the sun will shine, if not outside, at least, within your heart. Good night.

END TAPE